

A
NARRATIVE
OF THE
PROCEEDINGS
OF THE
General Assembly,

CONSISTING
Of Elders, Ministers and Messengers, met
together in *London*, from several Parts
of *England* and *Wales*, on the 17th Day
of the 3^d Month, 1692, and continued
unto the 24th of the same.

Asserting the Doctrine of Personal Electi-
on and Final Perseverance.



London, Printed in the Year, 1692.

England - Churches, etc. - Baptists -

General Assembly of Particular
Baptists

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A General Epistle unto the Churches of Christ,
 Baptized upon Profession of Faith ; From
 the Elders, Ministers and Messengers in the
 General Assembly meeting at London, May
 the 17th, 1692.

Dearly beloved in our Lord Jesus Christ ;

Considering the near Relation we stand in one to another, as Children of one Father, Members of one Body, Heirs of one Kingdom, our Souls are engaged to pray for you as for our selves, that you may increase in Number, and in all Grace in the Church Militant, as a Preparative for the Church Triumphant.

Beloved, we think it necessary to acquaint you, that your sending Messengers, and an Epistle, which informed us of your State, was very grateful to us ; and where-ever it hath been neglected, it hath caused some concernedness of Spirit among us : but we hope that will be rectified for the future, and every other Neglect which hath a tendency to the weakening and withering the Interest of Christ in our Hands, which he hath intrusted us withal. We can say, through Grace, your Persons, and that most glorious Cause you have espoused, lie very near our Hearts ; for which we can say, without vain Glory, we are willing to spend and to be spent, and should rejoice in your out-doing any of us, in seeking the Things of Christ more than your own. Since our coming together, we have done according to our Ability, that which we hope will tend to the length-

ning of Sion's Cords, and strentbning her Stakes, and be of Advantage to the Saints of the next Generation. To this end we humbly conceive a chearful Perseverance in that Work you have well begun, may be necessary to effect these great Things, namely, the maintaining, upholding, and inlarging that Fund, or Stock, which is appointed for the continuing of an honourable Ministry in the Churches of Christ. And forasmuch as God hath given us a little reviving from our Bondage, let us act as Persons that have a mind to work, in laying out our Gifts, Graces, and earthly Blessings, in the building, strengthning, enlarging and continuing the Lord's Spiritual Temple. You know it is upon Divine Record, to the everlasting Honour of David, Solomon, and the Old-Testament Church, for their giving freely and largely to the building of the Temple and Tabernacle, bringing Gold, Silver, and precious Stones, &c. to that degree as forbidden to bring any more. If the Egyptians were so much concerned for the preservation of a natural Life, that for Bread in the Famine, they first parted with their Monies, then their Cattel, after that their Lands, and lastly offer'd their Persons to Pharaoh: O how much more should we be willing to part with our earthly Substance for the upholding of an honourable Gospel-Ministry, that may break the Bread of Everlasting Life to poor Sinners! Let us look upon it as part of our Generation-Work, to do something in order to the Comfort of the Churches of the Saints in succeeding Ages. It will be to your Honour, (as it was to David and Solomon, before mentioned) to erect convenient Places to worship God in; and give your Children the best Learning you can, bringing them up in the Nurture and Admonition of the Lord, not knowing but that they may be blessed Instruments for Christ when our Work is ended. Moreover, our desire is, that you would look among your selves

selves for some Godly young Men inclined to the Ministry, the Fund being partly intended to afford them what Helps may be proper to that Work, and let them be presented at the next Association. We also earnestly desire that you would appoint Meetings among your selves, for the Discovery, Exercise, and Improvement of Gifts; the neglect whereof, we humbly conceive, is one Reason of the withering of some Churches; and this we hope, by God's Blessing, will prove a means of our Reviving and Flourishing. But above all, our desire is, That the Churches may not forget to cry mightily to the Lord for the Spirit of Prayer and Supplication, and that degree of Divine Anointings which is absolutely necessary for the making of a Gospel-Ministry. Beloved, we need not use Arguments to press you to these Duties, seeing it is your own Interest: Yet this we have experience of, to be ready to every good Work, is the way to prosper in all things we put our Hands to, whether they are Spiritual or Temporal. God told the Jews, when he commanded them to build his material Temple, that the Silver was his, and the Gold was his, yet promises to bless them from that very Day that it was laid out in his Service. To cast our Bread upon the Waters, may bring in a Blessing many Years after upon our Persons or Posterity: And seeing it is all your Delight to honour the Lord, one of the wisest of Men hath told us, we do it when we dedicate our Substance to his Service.

To conclude; As we desire all your Prayers for us; so our Prayers shall be for you, That the God of Peace, that brought again from the Dead our Lord Jesus, the great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, may make you perfect in every good Work to do his Will, working in you that which is well-pleasing.

A General Epistle, &c.
in his sight, through Jesus Christ; To whom be Glory
for ever, and ever. Amen.

Your Brethren in the Faith, and Fellowship
of the Gospel,

Andrew Gifford.

Robert Keate.

Henry Austin.

Leonard Garrison.

George Westbury.

John Hunt.

Edmund White.

John Willis.

William Kiffin.

Samuel Buttall.

Benjamin Keach.

Hercules Collins.

John Scott.

Benjamin Dennis.

Robert Cabbell.

Richard Adams.

William Collins.

Signed in the Name, and by the Appoint-
ment of the Assembly, May 24, 1692.

In order to the more comfortable Communion of those Churches that are in a Union, it hath been thought expedient,

I. **T**HAT whereas, for some Years last past, the Churches have had, in several Counties, particular Associate Meetings, and one General at *London*, annually:

It is now proposed, to divide this one General into Two, and to keep one in the West, and one here for the East: That in the West to be at *Bristol*, and the other in *London*; desiring, That all Churches will send Messengers to one or the other, once a Year, as may be most for their Conveniency; and that either from their particular Churches, or they that live remote from such Associations as they think meet to keep.

II. That the Meeting at *Bristol* be kept Annually at the Time called *Easter*, and that at *London* at the Time called *Whitsontide*.

III. That two Messengers be sent down from *London* every time to that at *Bristol*, and also two sent up from that at *Bristol* to that at *London*, for the maintaining of General Communion.

IV. For the better keeping up of the Fund, that this Method be observed;

1. That all Churches make Quarterly Collections in what Method they think best, for the Encouragement of the Ministry, (though it be never so little) by helping those Ministers

sters that are Poor ; and to educate Brethren, that may be approved, to learn the Knowledge of those Tongues wherein the Scriptures are written.

2. That each Church bring to that Annual Assembly to which they send, what they collected for the Year, and signify there for what Uses.

3. That each of those Assemblies shall dispose of such Money, that so all the Churches may have a hand in disposing their own Money to their satisfaction.

4. That what Money may not be disposed in either Assembly, they may intrust whom they please therewith till their next Meeting.

V. That those Assemblies are not to be accountable to one another, any more than Churches are.

VI. That no Churches make Appeals to them, to determine Matters of Faith, or Fact, but propose or query for Advice.

VII. That after both the Meetings in *West* and *East* have been held, that a General Narrative be printed and sent to all the Churches, of such Matters as may be of general Use.

There

There being a Controversy manag'd and maintain'd in Print, by several Persons of the Baptized Churches. Upon the 23d of the 3d Month 1692, it was agreed by both Parties, to refer the Matter to the Examination and Determination of the Persons subscribed: And for that end, this Question was proposed to both Parties in the General Meeting, (viz.)

Quest. Whether you are willing to be determined by the said Brethren, and resolve to do what they shall determine, in order to the removing all those Reflections that are writ in all the Books that are printed on both sides, about the Controversy of Singing &c. The Matters to be debated and determined, are only respecting Reflections and Matters of Fact.

Answ. Those Persons being enquired of, and that agreed to it fully, were, Brother *Kiffin*, Br. *Man*, Br. *Barre*, Br. *W. Collins*, Br. *Keach*, Br. *Steed*, Br. *Hollowell*.

The Persons nominated to examine and determine the Matters abovefaid, were, Brother *Andr. Gifford*, *Edm. White*, *Hen. Austin*, *Rob. Keate*, *John Willis*, *Sa. Buttal*, *John Scot*.

The Reflections and Offences presented, were as followeth, (viz.)

The Examination of the Offences of the Author or Authors of the Book called, A Sober Reply, &c.

The abovesaid Brethren do conclude these things as unbrotherly Censures. Pag. 3. line 15, to 20. P. 11. l. 6, to 10.

These as unsavoury Expressions, P. 4. l. 2, 3, 4. (P. 5. l. 13, to 16, on both sides.)

A great wrong to the first Baptized Churches, *P. 9. l. 9, to 25.* And that our Brother *Keach* should acknowledg his Error in Print, or otherwise.

Needless Recitals of Names, *P. 11. l. 14, 15. P. 32. l. 10, 11.*
Recitals without Injury, *P. 12.* the two last lines, and *P. 14. l. 1, to 7.*

An unfair Representation, and if intended to be upon the Afternoon of the same Morning (as appears by Information) false, *P. 14. l. 31, 32, 33.*

A Weakness and Oversight; and if they intended to call themselves Renowned, favouring of Vain-glory, *P. 42. l. 9, 10.*

The Offences out of B. W's Epistle.

An uncharitable Insinuation, when applied on either side, *line 2. 3.*

Uncharitable Expressions on both Sides, not thinking well of their Brethren differing from them, *Line 25, to 38.*

Out of the Book call'd A Serious Answer, &c. concluded.

An uncharitable Censure, *P. 5. l. last.*

That the Charge of Forgery, and things inconsistent with Christian Sobriety, or Common Honesty, exhibited against Br: *Keach*, in *P. 6.* Upon examination into all the Particulars of it, appears to us to be false and ungrounded; and that our Brethren were unwarily led into that Charge, for want of plain and full Information, and therefore do conclude, our Brethren should acknowledg their Error therein, in Print, or otherwise.

That in *Pag. 9.* we find great Reflections on both sides, but especially in the Answer.

Unchristian Reflections, *P. 11. l. 27, to 31. P. 12. l. 12, to the end. P. 13. l. 2, to the end.*

Andr. Gifford.

Edm. Whate.

Heb. Austin.

Rob. Keate.

John Scot.

John Willis.

Samuel Buttall.

The

(11)

*The Determination of the seven Brethren followeth ; which
was read to both Parties in the Assembly, the 24th of
the 3d Month, 1692, and signed by them.*

Beloved and Honour'd in the Lord for your Work-sake ;

WE your unworthy Brethren, whom you have chosen to Examine and Determine the Matters aforesaid, (so far as we know our own Hearts) have singly, without respect of Persons, judged as for the Lord, and unanimously concluded, That those Persons who have been concern'd in this Controversy, have on both fides err'd in most of the Particulars that were laid before us. If we have been partial in any thing, it is only, (for which we beg your Pardon) That we lay your Evils before you in easy Terms, from this Confidence, That the Grace of God will help you much more to aggravate them in your own Souls, especially when you compare how unlike to Jesus Christ, and the Holy Commands he hath given for Brotherly Love, your Treatment hath been one towards another ; *who when he was reviled, reviled not again, 1 Pet. 2. 22, 23.* And how far short, in this Controversy, you have come, in answering that Character which the Spirit of God gives of true Charity, *1 Cor. 13. 4, &c.* Had the things wherewith you charge one another, been true, we humbly conceive you should have taken those Rules Christ hath prescrib'd, in a more private Debate, Way and Method, that would not have reflected upon your Holy Profession, and the Name of God, to convince one another of your Errors ; and that the Ways you have taken to discover the Nakedness of your Brethren, have been irregular, and tended rather to beget greater Offences and Stumblings, than Convincing, Healing, and Recovering. *Ham for discovering the Nakedness of Noah, was accursed of God, Gen. 9. 29.* To proclaim one another's Errors to Reproach, is from the evil One ; and to give our Enemies occasion to rejoice over our Failings, forbidden to be told in *Gen*

and Gilgal, 2 Sam. 1. 20. You know who hath said, That the issue of Biting, will be to devour one another, (if God prevent not). We grieve to think what Dishonours your Methods will bring to the Name of God, Reproach to your Holy Profession, Stumbling to Sinners, and Divisions among the Churches of Christ: and therefore as Brethren, partakers of the same Grace, we humbly exhort you, and pray, God would make you all sensible of your Errors, humble you for them; and as God for Christ's sake hath forgiven you, so you would for his Name's sake forgive one another. And as he is pleased to make you sensible of your Errors, acknowledging them one to another; and give us cause of great Rejoicing, that have griev'd us whilst we have been searching into your uncharitable unsavoury Censures, Reflections and Reproaches, which you have in your Books loaded one another with, and through Temptation have been prevail'd upon to take wrong Measures and Misrepresentations of one another within your selves: And therefore, in the Name of the Lord, and for his sake, we entreat and determine, That you proceed no longer in such Methods.

We have also considered and determined, (that for the prevention of any further Reproach and Dishonour that may come upon the Name of the Lord, and your Holy Profession, that nothing will prove more effectual for this End, than) That all Persons that are concern'd on both Sides in this Controversy, be desired, and we do desire and determine, That they should call in, and bring all their Books hereafter mentioned into this Assembly, or to whom they shall appoint, and leave them to their dispose. And that if any do persist in this reproachful Method, we do seriously deliver it as our Sense, [That that Person or Persons, do those things that sow Offences, Discord and Divisions among the Churches of Christ, and should be so remarked.] We could entreat you, upon our Knees, might we prevail with you in this Matter, that you would join together to keep the Unity of the Spirit, and of our Holy Profession, in the Bond of Peace.

More-

Moreover, we entreat and determine, that it be inserted in the *Narrative*, That none of the Members of the Churchés do buy, give, or disperse any of these Books aforesaid underwrit, nor any other that have those uncharitable Reflections in them against their Brethren; and that no Person do sell them, or give them to others.

The Names of the Books, some of which we have seen, and all others that have such Reflections, though not seen, are,

1. *A sober Reply to Robert Steed's Epistle.*
2. *Truth soberly defended.*
3. *A serious Answer, &c.*
4. *Truth cleared, or a brief Narrative of the Rise, &c.*

Your Brethren, mourning for your Divisions,

Andr. Gifford.

Ed. White.

Hen. Augustine.

Rob. Keate.

John Scott.

John Willis.

Samuel Buttal.

The Person appointed by the Assembly to receive the above said Books, is Br. Rich. Adams.

An

*An Account of the several Baptized
Churches concerned in the aforesaid
General-Assembly at London.*

[We want the Names of several Pastors and Ministers.]

Barkshire.

1 Reading	Jo. Ward, Minister.
2 { Farringdon	{ Richard Steed, Minister. William Mills, Minister.
3 Abbington	John Tomkins, Minister.
4 Newberry	
5 Wantage	Robert Kease, Minister.
6 Longworth	John Man, Preacher.

Bedfordshire.

7 Stevenson	Stephen Hawkerne, Pastor.
8 Evershall	Edmond White, Pastor.

Bristol.

9 Broad-Meade	Thomas Vaux, Pastor:
10 Fryers	Andrew Gifford, Pastor.

Buckinghamshire.

11 Haddington	Peter Tyler.
12 Stukeley	Robert Knight, Pastor.

Cambridg.

Cambridg.

13 Cambridge ————— *Thomas Cowlinge.*
 14 Wisbich ————— *William Rix, Preacher.*

Cornwall.

15 Looe ————— *Thomas Cowling, Minister.*

Devonshire.

16 Exon ————— *Mr. Sampson, Minister.*
 17 Boly Tracy ————— *Clement Jackson, Minister.*
 18 Dartmouth ————— *Philip Cary, Minister.*
 19 Ladswell ————— *Samuel Hart, Minister.*
 20 Luppit ————— *Thomas Halwell.*
 21 { Plimouth ————— { *James Hitt, Minister.*
 { *Samuel Bustal, Minister.*
 22 South-Molton —————
 23 Tiverton ————— *Richard Tidmarsh, Minister.*

Dorsetshire.

24 Dorchester ————— *Thomas Cox, Minister.*
 25 Dalwood ————— *Thomas Payne, Minister.*
 26 Lime ————— *Simon Orchard, Minister.*

Durham.

27 { Muggleswick ————— { *John Ward, Minister.*
 { *Henry Blackett, Minister.*
 28 Newcastle upon Tine ————— *Richard Pits, Pastor.*

Essex.

29 Hadfield-Braddock ————— *William Collins, Pastor.*
 30 Harlow ————— *William Woodward, Pastor.*
 31 Colchester ————— *John Hammond, Pastor.*

Gloucester.

Gloucestershire.

32 { Burton on the Hill, and { John Greening, Pastor.
 Morton-Hinmaston _____
 33 Cirencester _____ Giles Watkins, Minister.
 34 Dimmock _____ William Hankins, Pastor.
 35 Marring-Hampton _____
 36 Nimpesfield _____ Robert Williams.
 37 Sodbury _____
 38 Tewksbury _____ Eleazer Herringe, Pastor.

Glamorganshire.

39 Swansey _____ Lewis Thomas, Pastor.

Hartfordshire.

40 Hempstead _____ Samuel Ewer, Pastor.
 41 { Kingsworth _____ { James Hardinge, Minister.
 { Daniel Finch, Minister.
 42 Perton _____
 43 Theobalds _____ Joseph Masters, Pastor.
 44 Tringe _____ Richard Sutton, Pastor.

Hampshire.

45 Christ-Church _____ Joseph Brown.
 46 Ringwood _____
 47 South-Hampton _____ Richard Ring, Pastor.
 48 White-Church _____ Richard Kent, Minister.

Herefordshire.

49 Hereford City _____ Edward Price, Pastor.
 50 Weston and Pinerell _____ Richard Perkins, Preacher.

Kent.

Kent.

51 Sandwich ————— *Thomas Fecknam*, Pastor.

Lancashire.

52 Warrington ————— *Thomas Lee*, Pastor.

Leicestershire.

53 Kilbey ————— *Henry Coleman*, Minister.

London.

54 Newgatestreet ————— *Robert Steed*, Pastor.

55 { Devonshire-Square ————— { *William Kiffin*, Pastor.
 Richard Adams.

56 { Joyners-Hall ————— { *Tobias Russel*, Minister.
 Thomas Mariot, Minister.

57 Houndsditch ————— *Edward Man*, Pastor.

58 { Petty-France ————— { *William Collins*, Pastor.
 Thomas Harrison, Minister.

Middlesex.

59 Lime-House ————— *Leonard Harrison*, Pastor.

60 Mile-end Green ————— *George Barret*, Pastor.

61 Pennington-Street ————— *Humphrey Burroughs*, Messenger.

62 Wapping ————— *Hercules Collins*, Pastor.

Monmouthshire.

63 Abergaviny ————— *Christopher Price*, Minister.

64 Blainegumt ————— *William Prichard*, Pastor.

65 Galoen —————

66 Lanwamouth —————

67 Glanmenock —————

C

Norfolk.

Norfolk.

68 Pulham-Market ————— *Henry Brett*, Pastor.
 69 { Norwich ————— { *Edward Austin*, Pastor.
 { *Edward Williams*, Pastor.

Oxfordshire.

70 Finstock ————— *John Carpenter*, Minister.
 71 Hook-Norton ————— *Charles Archer*, Pastor.
 72 Oxford City —————

Pembrookshire.

73 { Neare ————— { *Griffith Howel*.
 { *William Jones*, Pastor.

Somersetshire.

74 Bath-Haycomb ————— *Richard Gay*, Minister.
 75 Bridgwater ————— *Tobias Wells*, Pastor.
 76 Chard ————— *William Wilkins*, Minister.
 77 Charton ————— *William Woodman*.
 78 Dunster and Stockgomer —————
 79 Froome —————
 80 Hallitraw —————
 81 Hatch ————— *Jeremiah Day*.
 82 Kilmington ————— *Robert Cox*, Minister.
 83 Taunton ————— *Thomas Whinnell*, Pastor.
 84 Wedmore ————— *George Stant*, Minister.
 85 Wells ————— *Timothy Brooke*, Minister.
 86 Yeovil and Perriot ————— *Thomas Miller*, Pastor.

Suffolk.

87 Framlingham ————— *Thomas Mills*, Minister.

Surry.

88 Southwark —————
 89 Horse-lie-down ————— *Benjamin Keach*, Pastor.
 90 Mayes Pond ————— *Samuel Mee*, Minister.
 91 { Winchester house ————— { *Richard Baxter*, Minister.
 { *David Fowler*, Minister.
 92 Richmond ————— *John Scot*, Pastor.

Warwickshire.

Worcestshire.

93 Alcester ————— *John Wills, Minister.*
94 Warwick ————— *Benjamin Boyer, Minister.*

Wiltshire.

95 Bradford ————— *John Flouret.*
96 Calne —————
97 Cley-Chase —————
98 Devises —————
99 Ecclestocke —————
100 Knolles ————— *John Williams, Pastor.*
101 Malmesbury ————— *Arch, Pastor.*
102 Milsham —————
103 Porton —————
104 Southweeke —————
105 Warminster —————
106 Westbury —————

Worcestershire.

107 Bromsgrove ————— *John Escles, Pastor.*

Ordered, That this Narrative be read in all the Churches.

*Ordered, That as many Messengers as can, come in on *Whitson-Munday*; and it is appointed that *Tuesday* be spent in Prayer, and to begin Busines on *Wednesday*.*

ADVER-

ADVERTISEMENT.

There is newly printed and published, a Book intituled, *The Rector Rectified and Corrected; or Infant-Baptism unlawful*. Being an Answer to a Book intituled, *An Argumentative and practical Discourse of Infant-Baptism*; published by Mr. William Burkitt, Rector of Milldin in Suffolk. Also a Reply to the Athenian Gazette added to their 5th Volume. With some Remarks on Mr. John Flavel's last Book in answer to Mr. Philip Cary. By Benjamin Kennicott.

Price Bound 1 Shilling. Sold by the Author:

At the Bookseller to the University, Cambridge.

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NDNB.

